

On the Transmission of the Old Norse-Icelandic Legend of Saints Faith, Hope, and Charity

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I

The *Martyrologium Romanum* names on 1 August “passio sanctarum virginum Fidei, Spei et Charitatis, quae sub Hadriano principe martyrii coronam adeptae sunt” and, on 30 September, “[i]bidem sanctae Sophiae viduae, matris sanctarum virginum Fidei, Spei et Charitatis.”¹ Although no other medieval document testifies to the existence of the three sisters, Faith, Hope, and Charity, and their mother Sophia/Sapientia (Wisdom), a considerable amount of legendary lore has gathered around this family. According to the legend, the widowed Sophia arrived in Rome with her three daughters aged twelve, ten, and nine. She converted many women to Christianity, and for this reason she and her daughters were charged before Emperor Hadrian. The beauty of the three young girls so charmed him, that he offered to marry them to powerful nobles if they agreed to sacrifice to his gods. The girls scorned him, and so he imprisoned and tormented them. Faith was punished, first by being beaten by soldiers, but she remained unharmed. Secondly, he ordered that her breasts be torn off, but out of them flowed milk and not blood. The witnesses cried out against the emperor’s injustice, and yet the young girl rejoiced and insulted the emperor. In his anger, the emperor then ordered her to be thrown on a red-hot gridiron and put in a frying pan full of

1. *Martyrologium Romanum*, in *Propylaeum ad Acta Sanctorum Decembris*, ed. Hippolyte Delehaye et al. (Brussels: Société des Bollandistes, 1940).

oil, but neither of these measures succeeded in wounding the girl in any way. Finally, he commanded that she be beheaded. Her sister Hope was then summoned but could not be persuaded to abandon her faith either. Accordingly, the emperor first had her beaten with ropes and then thrown into a fiery furnace, but she remained unharmed. Thirdly, he had her placed in a cauldron full of boiling pitch, but the cauldron exploded, and drops from it cremated those who tormented her. Finally, she was killed by the sword. Charity, the third daughter, was encouraged by her mother to follow the examples of her sisters, and she, too, refused to yield to Hadrian's blandishments. In his wrath, the emperor ordered her to be stretched on the rack, but to no avail. Then he had her thrown into a fiery furnace, but flames from it leapt out and killed many spectators while Charity herself walked unscathed in the midst of the fire. Realizing that he had no more options, the frustrated emperor commanded that she be beheaded. Sophia buried the remains of her daughters, and while praying over their bodies she died peacefully at their grave, where she too was interred. As for Hadrian, his body rotted, and he wasted away to death.

No one disputes the existence and martyrdom of the family, but it has so far been impossible to identify them with any certainty. It is generally believed that they were either a family whose members had the Greek names Pistis, Elpis, and Agape, and who were interred on the Aurelian Way, or a family with the Latin names Fides, Spes, and Caritas, and who were buried in the cemetery of Saint Callistus on the Appian Way.² The cult of Saints Faith, Hope, and Charity, which did not exist before the sixth century, never became particularly strong and certainly not as widespread as the cult of such virgin saints as Agatha, Agnes, Barbara, Catherine of Alexandria, Cecilia, Lucy, and Margaret of Antioch. Their legend, on the other hand, appears to have enjoyed much popularity. It was translated into several vernacular languages; converted into a play by Hrotswitha, a tenth-century Benedictine nun of Gandersheim in Saxony; and in the thirteenth century it received "canonization," so to speak, by its inclusion in Jacobus de Voragine's (ca. 1230–1298) *Legenda Aurea* compiled between 1252 and 1260.

2. Here and in the following, I rely on E. Day, "Faith, Hope, and Charity, SS," in *New Catholic Encyclopedia* 5, 2nd ed. (Detroit: Gale, 2003), pp. 608–9.

II

In Iceland, the situation with regard to the cult and legend of Saints Faith, Hope, and Charity hardly differs from that in the rest of the Eastern and Western worlds in that while there is little or no evidence of a cult of the three sisters and their mother, their legend seems to have been popular, for it is extant in no fewer than four manuscripts.³ Since there were relics of Saints Faith, Hope, and Charity at the cloister at Eschau, south of Strasbourg, Margaret Cormack speculates that their legend would be likely to be included in hagiographic manuscripts from the Rhineland.⁴

The Old Norse-Icelandic legend of Saints Faith, Hope, and Charity is preserved in full only in AM 235 fol., dated to around 1400. The first four leaves, containing fragments of Saints Hallvard, John the Baptist, Sebastian, and Agnes, are, according to C. R. Unger and Kr. Kålund, from another manuscript.⁵ The remaining 64 leaves form a considerable part of what must once have been a comprehensive legendary, which, from the appearance of the manuscript, was heavily used. Arranged according to the liturgical or possibly the calendar year, the leaves contain *Maríu saga egipzku*, *Magnúss saga Eyjarjarls*, *Jóns saga helga*, *Péturs saga postula*, *Margrétar saga*, *Mortu saga ok Maríu Magðalenu*, *Óláfs saga helga*, *Fidesar saga*, *Spesar ok Karítasar*, *Lárentíuss saga erkidjákns*, *Saga várrar frúar*, *Ágústínuss saga*, *Máritíuss saga*, *Díónýsíuss saga*, *Flagellatio crucis*, *Theódórs saga*, *Marteins saga biskups*, and *Cecilíu saga*. The beginning of *Maríu saga egipzku* and the end of *Cecilíu saga* are missing, and between *Jóns saga helga* and *Péturs saga postula* there is a lacuna. The

3. Margaret Cormack, *The Saints in Iceland: Their Veneration from the Conversion to 1400*, Subsidia Hagiographica 78 (Brussels: Société des Bollandistes, 1994) argues that “there is a good correlation between the saints who are subjects of sagas and those known from other ecclesiastical sources” and notes that “[a]ll but four of the extant saints’ sagas correspond to feasts found in the majority of Icelandic calendars” (p. 37). The four exceptions are the legends of the 40 Armenian martyrs, Brendan, Erasmus, and Faith, Hope, and Charity, and Cormack draws attention to the fact that all of them seem to have been well known in Germany.

4. Cormack, *The Saints in Iceland*, p. 38.

5. C. R. Unger, ed., *Heilagra manna sögur: Fortællinger og legender om hellige mænd og kvinder*, 2 vols. (Christiania [Oslo]: Bentzen, 1877), vol. 1, p. vi; Kr. Kålund, *Katalog over den arnamagnæanske håndskriftsamling*, 2 vols. (Copenhagen: Gyldendal, 1889–94), vol. 1, p. 196.

beginning must have contained legends of saints from the first part of the liturgical or calendar year, such as Saints Sebastian (20 January) and Agnes (21 January), who, interestingly, are found on fols. 3–4 of AM 235 fol.⁶ The end may have contained legends of saints such as Catherine of Alexandria (25 November), Barbara (4 December), or Lucy (13 December). In the lacuna between Bishop Jón and the apostle Peter, Hallvard (14 May) and John the Baptist (24 June), who are found on fols. 1–2 of AM 235 fol., may have had their place.⁷ From marginalia and from notes by Árni Magnússon, it appears that the volume belonged to Skálholt in the sixteenth and seventeenth centuries, though, as noted above, the present first four leaves were obtained from elsewhere. The codex may have been in Skálholt in the first place, but we cannot be certain that it was.

Stock. Perg. 2 fol., which has been dated by Peter Foote to the period ca. 1425–1445, preserves only the latter half of the legend of Saints Faith, Hope, and Charity.⁸ The codex now consists of 86 leaves, but is believed to have originally contained 110 or 112. It contains 26 texts, whole or fragmentary, making it the largest collection of saints' lives preserved from medieval Iceland. The legends included are those of Saints Thomas, Martin of Tours, Nicholas, Ambrose, Dionysius, Silvester, Gregory, Augustine, Blase, Stephen the Deacon, Laurence of Rome, Vincent the Deacon, Benedict, Paul the Hermit, Maurus, Mary of Egypt, Martha and Mary Magdalen, Catherine of Alexandria, Barbara, Lucy, Cecilia, Agatha, Agnes, Faith, Hope, and Charity, Flagellatio crucis, and Maurice. The principle of composition is that of hierarchization, and the model seems to be the qualitative ranking of saints of, for example, the litany for Holy Saturday and the *Missale Romanum*.

In AM 233a fol., which has been dated to the third quarter of the fourteenth century, the latter half of the legend of Saints Faith, Hope, and Charity is missing. In its complete state, the codex must have been large and impressive. Only 29 leaves have been preserved, and they contain *Jóns saga baptista*, *Mariú saga*,⁹ *Fídesar saga*, *Spesar ok*

6. Birte Carlé, *Jomfru-fortællingen: Et bidrag til genrehistorien* (Odense: Odense Universitetsforlag, 1985), p. 38.

7. Carlé, *Jomfru-fortællingen*, p. 38.

8. Peter Foote, *Lives of Saints. Perg. fol. nr. 2 in the Royal Library, Stockholm*, Early Icelandic Manuscripts in Facsimile 4 (Copenhagen: Rosenkilde and Bagger, 1962), p. 11.

9. According to Ólafur Halldórsson, *Helgafellsbækur fornar*, *Studia Islandica* 24 (Reykjavík: Heimskedeild Háskóla Íslands and Menningarsjóður, 1966), p. 1, the last section of this work (fol. 13–14) is from other manuscripts.

Karítasar, *Katrínar saga*, *Mortu saga ok Maríu Magðalenu*, *Agnesar saga*, *Agotu saga*, *Margrétar saga*, *Niðrstigningar saga*, and *Inventio crucis*. All the texts are defective with the exception of *Agotu saga*, and evidently there are lacunae between *Fídesar saga*, *Spesar ok Karítasar* and *Katrínar saga*, between *Mortu saga ok Maríu Magðalenu* and *Agnesar saga*, and between *Margrétar saga* and *Niðrstigningar saga*. Ólafur Halldórsson has given weighty arguments that AM 233a was written in the Augustinian monastery at Helgafell (established 1184). Whether it was written for the monastery or for an outside party cannot be ascertained.

In AM 429 12mo, too, the end of the legend of Saints Faith, Hope, and Charity is missing. The codex, which has been dated to ca. 1500, contains the legend of Saint Margaret, a Latin verse in praise of Saints Catherine and Cecilia, the legend of Saint Catherine (fragmentary), a prose and poetic legend of Saint Cecilia, a prose and poetic legend of Saint Dorothy, a Latin verse about and a prayer to Saint Dorothy, the legend of Saint Agnes, the legend of Saint Agatha, the legend of Saint Barbara, and the legend of Saints Faith, Hope, and Charity. Árni Magnússon's note appended to the manuscript, which states that he received it from "Páll á Flókastöðum," the administrator of the convent land of the convent of Kirkjubær at Síða (founded 1186) from 1681 to 1708 or 1709, makes it reasonable to suggest that the codex was written for the nuns at the convent and used by them. If the dating of the codex to 1500 is correct, it may have been written under the direction of Halldóra Sigvaldadóttir; Halldóra, who was the last abbess of Kirkjubær, was appointed around 1494.¹⁰

The illustration below gives a rough sketch of which parts of the legend are covered by the four manuscripts:

AM 235 fol.	_____
AM 233 fol.	_____
Stock. Perg. 2 fol.	_____
AM 429 12mo	_____

10. Anna Sigurðardóttir, *Allt hafði annan róm áður í páfadóm. Nunnuklaustrin tvö á Íslandi á miðöldum og brot úr kristnisögu* (Reykjavík: Kvennasögusafn Íslands, 1988), p. 63. For a discussion of the codex and its provenance, see my article "Female Scribes at Work? A Consideration of Kirkjubæjarbók (Codex AM 429 12mo)" in *Beatus Vir: Studies in Early English and Norse Manuscripts in Memory of Phillip Pulsiano*, ed. A.N. Doane and

Only AM 235 fol., AM 233 fol., and AM 429 12mo cover the former half of the saga; only AM 235 fol. and Stock. Perg. 2 fol. cover the latter half of the saga. Stock. Perg. 2 fol. and AM 429 12mo share only 4–5 lines of text. And AM 233 fol. and Stock. Perg. 2 fol. do not overlap at all.

In his edition of the legend, Unger (vol 1, pp. 369–376) based the text on AM 233 fol. (called B) as far as it goes (pp. 369–372.15) and noted variant readings from AM 235 fol. (called C) and AM 429 12mo (called D). From where AM 233 fol. ends till Stock. Perg. 2 fol. (called A) begins (pp. 372.15–372.23), the text is based on AM 235 fol. with variant readings from AM 429 12mo. The latter part (pp. 372.23–376) is based on Stock. Perg. 2 fol. with variant readings from AM 235 fol. and AM 429 12mo (as far as it goes). The illustration below shows which three manuscripts cover what sections in Unger’s edition:

AM 233 fol.		
AM 235 fol.		
Stock. Perg. 2 fol.		

Unger does not discuss the relationship among the four manuscripts and does not present a stemma, though obviously his A–B–C–D designation implies a hierarchy. Foote, who maintains that the Latin source of the Old Norse-Icelandic legend of Saints Faith, Hope, and Charity was a version of the *passio* presented by *BHL* 2871 (an edition of which is appended),¹¹ notes on the basis of the (rather selective) variant readings listed in Unger’s edition that “the Icelandic text in

Kirsten Wolf, *Medieval and Renaissance Texts and Studies* 319 (Tempe, Arizona: Arizona Center for Medieval and Renaissance Studies, 2006), pp. 265–95.

11. Foote, *Lives of Saints*, p. 28, comments, however, that the incipit is like that given for *BHL* Suppl. 2968b. *BHL* 2871 is represented by two incunables. (1) One appeared in print at Cologne in 1483 as an appendix to another. Its description (from Paderborn) is as follows: Jacobus de Voragine, [*Legenda aurea.*] *Legendae sanctorum per anni circuitum.*—*Mit Anhang: Historiae plurimorum sanctorum noviter additae.* Daran: Liber, Antonius. Epigramma in laudem urbis Coloniae. (Cologne: Ulrich Zell) 1483. (2) The other is a 1485 Louvain printing, which appears to be a reprint of this 1483 appendix. Its description (from the Paderborn site) is as follows: Jacobus de Voragine. [*Legenda aurea. Teilsausgabe.*] *Historiae plurimorum sanctorum noviter laboriose collecte et prolongate.* Daran: Liber, Antonius. Epigramma in laudem urbis Coloniae. Löwen: Johann de Westfalia (von Paderborn), im Oktober 1485. Here the 1483 text is used.

AM 233a fol. shows now abridgement, now expansion, and variant readings shared by AM 235 fol. and AM 429 12mo or peculiar to one of them are sometimes nearer the Latin.” As for the text in Stock. Perg. 2 fol. and AM 235 fol, he argues that it appears to have undergone less revision than that in AM 233a fol. and that readings in Stock. Perg. 2 fol. are generally better than those in AM 235 fol.

On the basis of a comparison of AM 235 fol., Stock. Perg. 2 fol., AM 233a fol., and AM 429 12mo with the Latin original, this article seeks to determine with somewhat more precision the complex relationship among the four manuscripts and to assess Unger’s choice of manuscripts for his edition.

III

Stock. Perg. 2 fol. (Unger’s A manuscript) can be compared with only AM 235 fol. and AM 429 12mo. A comparison of the texts of the legend in Stock. Perg. 2 fol. and AM 235 fol. shows that the two texts are almost identical. There are very few variant readings, but the ones that can be compared with the Latin original reveal that Stock. Perg. 2 fol. preserves the better readings:

Latin: *Filia acquiesce mihi quasi patri* (CCCCXLii[d], 25–26)

Stock. Perg. 2 fol.: *heyrdur dottir ok hlyd mer sem fódur þínvm*
(85ra31–32)

AM 235 fol.: *heyr þu dottir ok hlyd mer fedr þinum* (37vb4)

Latin: *Et cum intrasset erupit subito flamma de camino et combussit grandem turbam virorum* (CCCCXLiii[b], 19–21)

Stock. Perg. 2 fol.: *ok er hvn hafdi j logann gengit. þa springr jsundr allr ofninn ok hleypr siðr gloandi or ofninv ok yfir mikín flokk manna ok brendi þa alla til bana voveifliga* (85va34–37)

AM 235 fol.: *ok er hun hafdi i logan gengit. þa springr isvndr ofnin allr ok hlaupa siðr gloandi vr loganum ok yfir mikit folk manna ok brændi þa alla til bana vofuëifliga* (38rb6–8)

Latin: *Sancta vero deambulabat in igne glorificans et laudans deum*
(CCCCXLiii[b], 21–23)

Stock. Perg. 2 fol.: Enn heilög mæri geck j elldínvm osaukvt syngiandi
ok lofandi gud (85va38–39)

AM 235 fol.: enn heilög mæri geck ur elldinum osauckut syngiandi ok
lofandi gud (38rb8–9)

Latin: Qui cum proximasset ori fornacis tres cum ea viderent deambulantes (CCCCXLiiij[b], 25–27)

Stock. Perg. 2 fol.: enn er þeir gengv ath ofnínvm þa sa þeir þria menn
ganga med meyiunni j loganvm (85va41–43)

AM 235 fol.: enn er þeir gengu at elldinum ok ofnínvm þa sa þeir þria
menn ganga med meyiunni iloganum (38rb11–12).

Since AM 235 fol. cannot be a copy of Stock. Perg. 2 fol., it seems reasonable to assume that AM 235 fol. and Stock. Perg. 2 fol. go back to a common original probably at few or no removes.

The fact that Stock. Perg. 2 fol. and AM 429 12mo (Unger’s D manuscript) share only few lines of text, makes it difficult to determine the relationship between the texts of the legends in the two manuscripts. A comparison with the Latin original shows that AM 429 12mo (which is otherwise marred by errors caused by sloppy copying) preserves matter not found in Stock. Perg. 2 fol. (and AM 235 fol.):

Latin: Et exclamans ad dominum dixit. Domine Ihesu Christe
(CCCCXLiiij[c], 42–43)

AM 429 12mo: þa mælli hun til guds a þessa lund heyrdu drottinn
ihesus cristus (84v12–13)

Stock. Perg. 2 fol.: hun bad til guds ok mælli. Heyrdu, drottinn
mín (85ra1)

AM 235 fol.: hun til guds ok mælti. Drottinn minn (37va12–13)

The addition of “heyrðu” in AM 429 12mo (84v12) suggests a closer affinity with Stock. Perg. 2 fol. than with AM 235 fol. On the other hand, the use of the preposition “á mót” (84v14, as opposed to “í mót”) may suggest a closer affinity with AM 235 fol. than with Stock. Perg. 2 fol., though the evidence is only slight.

In the following sentence, AM 429 12mo’s “brandreið (ok járn)” seems to be a closer translation of “craticula” than Stock. Perg. 2 fol. and AM 235 fol.’s “járn”:

Latin: *Horis igitur tribus in craticula transactis cum eam ignis omnino non maculasset* (CCCCXLij[c], 46–48)

AM 429 12mo: En þriar stundir dags a loganda brandreid ok íarne ok hafdi elldrinn huergi runít a hana (84v15–17)

Stock. Perg. 2 fol: En þriar stvndir dags var hun æ gloanda jární ok hafdi hvergí elldr runnit a hana (85ra4–5)

AM 235 fol.: enn þriar stundir dags var hun æ gloanda jární ok hafdi huergi elldr runnit a hana (37va15–16)

There are other examples of AM 429 12mo's having somewhat better readings than AM 235 fol. These include:

Latin: *nomine Sophia* (CCCCXLij[a], 16)

AM 429 12mo: *Sophía het* (81v12–13)

AM 235 fol.: *hun* het sapientia (36vb19–20)

Latin: *Docet enim colendum unum deum et Jhesum filium eius* (CCCCXLij[a], 25–26)

AM 429 12mo: *hun* kenir monnum at trua a éinn gud þan er ihesus heitir (82r1–2)

AM 235 fol.: *hvn* kennir monnum at trua æ gud þann er ihesus heitir (36vb26–27)

Latin: *Jlle enim in quem spem veram ab infantia posuistis ipse vos coronabit* (CCCCXLij[b], 15–16)

AM 429 12mo: Sa mun ydr unna er þer laugdud uít ast ok yndi ok uan fra barnęsku (82v15–16)

AM 235 fol.: Sa man ydr unna sem þer lógdud elsku vid allt fra bernsku (37ra24–25)

Latin: *Jmmola magne et sacre Diane. Aspice quam pulcra sit. Vide quanto decore domina nostra subsistat* (CCCCXLij[c], 13–15)

AM 429 12mo: fær þu forn míkilli ok heilagri gefion ok lít huersu fogr hun er ok huersu faug[r] hasęti hun situr a drotting uor heilog (84r6–8)

AM 235 fol.: færdu fornir mikilli ok heilagri gefion ok lit huersu fogr hun er drottíng var heilóg (37rb26–27)

More often, however, AM 235 fol. has the better readings:

Latin: *Eo tempore mulier quedam nobilis ... cum tribus filiabus suis adueniens Romam* (CCCCXLij[a], 15–17)

AM 235 fol.: A þeire tíð kom kona nockr tigin at kyni ok en tignari at trv ok godum sidum til roma borgar ... ok þriar dætur hennar med henne (36vb18–20)

AM 429 12mo: en a þeiri tíð kuomu nockurar konur tignar at kyne ok en tignare at godum sidum ok at heilagri tru til roma borgar rikís ... ok foru med henne .ííi. dætr hennar med henne (81v10–13)

Latin: *exemplo religiose et sobere vite multas ac nobiles mulieres conuertit ad fidem veri dei Jhesu Christi* (CCCCXLij[a], 18–20)

AM 235 fol.: hun feck snvit med fõgrum dõmum sins lifs ok sidlétis mõrgum gõfgum konum til rettra<r> truar (36vb21–23)

AM 429 12mo: hun gat snuit med fogro blomi síns sid létis ok gods lifs margum konum gaufugum til heilagrar truar (81v14–15)

Latin: *Post paululum ergo proximius aduocans matrem interrogauit* (CCCCXLij[a], 43–44)

AM 235 fol.: En er hann matti mæla. þa spurdi hann modr þeira (37ra3)

AM 429 12mo: en þegar hann matti mæla nockut uit þer mæla þa spurdi hann (82r14–15)

Latin: *Morantibus autem eis in illa custodia* (CCCCXLij[b], 9–10)

AM 235 fol.: EN medan þer mædgur voru imyrkua stofnunni (37ra18)

AM 429 12mo: en a medan þer uoru þar (82v10)

Latin: *Saluator noster Jhesus Christus cuius casto eloquio per te erudite sumus ipse de celo videns patientiam nostram adornat vos et dat ad interrogationem imperatoris responsum* (CCCCXLij[b], 24–28)

AM 235 fol: Grædari vaR ihesus christr man oss styrkia af hans hreínu ordi erum ver fyrir þik lærdar. hann siolfr skal mega sío oss af himnum med þolinmædi ok hann mun gefa oss gnoga orda gnott at svara þessum keisara (37ra30–34)

AM 429 12mo: Grędari uor *ihesus cristus* mun oss styrćía af *hans* hreino ordí eru uer lęrdar med þolin međí *ok þat* mun oss gefa noga ordfíme at suara þessum keisara *hann sálfr skal* oss mega sia or *himnum ofan* (83r5–9)

As evident from some of the examples above, AM 429 12mo is frequently quite wordy and shows some expansion in comparison with the Latin original and AM 235 fol. This tendency is especially clear in the following two examples:

Latin: Et mater iterum ad eas ait. Agite ut promittitis auxilium nobis ferente domino ut *et* ego leta de cursu vestro subsequatur vos (CCCCXLij[b], 28–32)

AM 235 fol.: Modir þeira suarar. Giorit þer sem þer mælit *ok veri sua* vel at ek mętta med *guds trausti* koma eptir ydr iuaurnn ydarar pıslar (37ra34–36)

AM 429 12mo: Modir þeira s(uarar) gere þer sem þer męlit nu *ok óiz eigi* ne efız *ok uerít* oruggar j guds traustí er ydr man all dri bresta geraz suo at ek međti j guds augliti *ok traustí eptir* ydr koma j uaurn ydarra<r> pıslar *ok* kuala (83r9–14)

Latin: Si vero audire *contempseritis* iuro *per* deos me nec etati *parciturum* nec generi nec decori. Sed diuersis vos tormentis excruciatas *consumam*. Et membra vestra *particulatim* inscisa canibus in escam *proiciam* (CCCCXLij[b], 40–45)

AM 235 fol.: enn ef þér hafnit þessu þa sver ek þess *vid gud* min heilaugh at ek skal huarki hlifa elli ne æsku *ok* eínungis kyns tignar ne vænleik helldr skal ek ydr *til* heliar fęra ok kasta hræi ydru vt fyrir dyrr *ok* hunda (37rb6–10)

AM 429 12mo: en ef þer hafnid ollu þessu þa suer ek þess út godin mín heilog at ek skal huortuegía grímur uera elli *ok* ęsku *ok suo* kyns tign *ok* uęnleik ek skal ydr *til* heliar selía med ymsum pıslum *ok saxa hrę* ydr fyrir dyr *ok hrafna ok* hunda (83v4–9)

AM 233 fol. (Unger's B-text), which can be compared with only AM 235 fol. and AM 429 12mo, shares some readings with AM 235 fol. and others with AM 429 12mo, as demonstrated in the following examples:

Latin: Vnde indignatus quidam primorum vrbis nomine Antiochus suggestionem dedit Adriano ita dicens (CCCCXLij[a], 20–22)

AM 235 fol.: þa kom til fundar vid keisarann greifi sa er antiochus heitir ok bar vpp vandregdi sin fyrir honum ok mælti sva (36vb23–24)

AM 429 12mo: þatan af komi nockur greifi til roma borgar sa het antiochus at nafni til fundar uit adrianus ok bar up uandregdi sin ok mælti (81v15–18)

AM 233 fol.: Ok fyrir þat kom ein greifi til romaborgar. sa er antiochus het til fundar vid adrianum. ok mælti sva (15va16–17)

Latin: Ingressure ergo palacium (CCCCXLij(a), 39)

AM 235 fol.: Enn er þær gengu inn j hollinna (36vb35)

AM 429 12mo: en adr er þær uoru inn leiddar j hollina (82r11–12)

AM 233 fol.: En aðr þær gengi inn i hollina (15va26)

Generally, however, AM 233 fol. shows more of a similarity to AM 429 12mo:

Latin: nihil loqui potuit (CCCCXLij(a), 42–43)

AM 235 fol.: hann matti ekki af læta (37ra2)

AM 429 12mo: hann matti ekki uit þær mæla (82r14)

AM 233 fol.: hann matti ekki mæla (15va28)

Latin: Morantibus autem eis in illa custodia (CCCCXLij(b), 9–10)

AM 235 fol.: En medan þær mædgur voru imyrkua stofunni (37ra18)

AM 429 12mo: en a medan þær uoru þar (82v10)

AM 233 fol.: En meðan þær voru þar (15va42)

A characteristic feature of AM 233 fol. is that it sometimes abridges the text in comparison not only with AM 235 fol. and AM 429 12mo but also the Latin original:

Latin: Propterea denique vxores nostre herentes illis iam nec ad consortium nec ad cibum nobiscum veniunt (CCCCXLij[a], 28–31)

AM 235 fol.: fyrir þui suivirdar konur vorar oss nu ok ganga eptir

hennar fortolum ok vilja eigi koma til rakna med oss ne til borz eda drykciar ok vilja eigi sia oss (36vb29-31)

AM 429 12mo: *fyrir þui suívirda konur uorar oss nu af for tolum hentar ok ganga <í> henne spor ok uilia eíg[i] koma til reck<na> med oss ne til borz ok eigi til drykiú ok eigi til k[r]asa ok uilia eigi síá oss um saurgann gard (82r4-7)*

AM 233 fol.: *ok fyrir hennar kenning ganga fra oss konur varar. ok gora skilit vid oss bændr sina (15va21-22)*

In other instances, AM 233 fol. expands on the Latin original, more so than AM 235 fol. and AM 429 12mo. Especially conspicuous are the amplifications in AM 233 fol., in which reference is made to Norse gods, possibly in an effort to make the text relevant to an Icelandic audience or readership:

Latin: -

AM 235 fol: *keisarinn suarar. Sea ma ek giorla at þer munut vera þrar æ trv yðra ok nenni ek ekki at standa iorda þofi vid konur. enn þo erum ver eigi skilin at sva bunu (37ra13-16)*

AM 429 12mo: *G(reifinn) mælti se ek at <þer> munud uera þra lyndar j tru ydarí ok nenne <ek> eigi at standa j orða þofi uit konur en skolum traud enn skilín at Svo buno (82v6-8)*

AM 233 fol.: *Adrianus mælti. þer hafit hrelldan allan róma borgar lyð. ok konur fra bondum sinum skildar ok sono fra feðrum. en hafit illyrðt oðin en lastat þór ok balldr en skammat frigg ok freyíu ok gefion í ordum. ok lastat oll goð uór. ok segít þau onyt. ok eyðit allri uegsemð þeira ok sier ek giðrla. at þer munit vera þrar æ tru yðra. ok nenni ek ekki at standa j orða þófui við konur. en uarla munum ver enn skilín (15va35-40)*

Latin: *Sacrificate dominatoribus orbis et adopto vos in filias sub testimonio sacri senatus. (CCCCXLij[b], 38-40)*

AM 235 fol.: *blotid drottnum vorum jtarlígum. enn ek skal ydr setia i enu æstu seti minnar hírðar sva sem deður minar sialfs ok gipta ydr enum tignuztum aulldungum i minu riki sua sem þer eigid ætt til (37rb3-6)*

AM 429 12mo: *blotid godum ok hlydit drottnum uorum synelegum ok ítarlegum en ek skal setía ydr j hínu hesta seti mínar hallar sem*

mínar dætur síalfs ok gípta hínúm ríkustum aulldu<n>gum j mínu ríkí sem þer eigit ett til (83v1-4)

AM 233 fol.: blotit haleit *ok* ítarlig goð uór synilig. *ok* dyrðkit drotna uara þor *ok* oðin. *skal* ek þa uelia yðr hín beztu sæti i minni hirð. *ok* gipta yðr hínúm tígnuztum höfðingium í mínu ríki. sem þer eigit burði til *ok* ætt (15vb16-19)

While generally AM 233 fol. seems to be a less faithful rendering of the Latin original than AM 235 fol. and AM 429 12mo, it should be noted that on a couple of occasions it preserves the better text:

Latin: et veni Romam causa filiarum ut eas offeram munus Christo (CCCCXLij(b), 5-7)

AM 233 fol.: en hingat kom ek til þess at færa dætr minar j forn christi (15va34)

AM 235 fol.: en nu hingat komin fyrir sauk dætra minna. at ek færða þær iforn guði almattigum (37ra12-13)

AM 429 12mo: *ok* hingat komenn fyrir sakir dætra mínna at færa þer j forn gudí (82v4-5)

Latin: Tribus itaque diebus in domo Plaudij exactis (CCCCXLij(b), 32-33)

AM 233 fol.: En er þær hofðu .íj. daga j myrkua stofunni uerit *ok* þrjár nætr (15vb12-13)

AM 235 fol.: Enn eptir þria daga (37ra36)

AM 429 12mo: Eptir þria daga (83r14)

IV

The four manuscripts of the legend of Saints Faith, Hope, and Charity clearly fall into two groups: (a) a redaction represented by Stock. Perg. 2 fol., AM 235 fol., and AM 429 12mo; and (2) a redaction represented by AM 233 fol.

The former redaction presents a fairly faithful rendering of the Latin original, though some expansion is noticeable. Stock. Perg. 2 fol. and AM 235 fol. are very closely related. Textually, Stock. Perg. 2 fol. is superior to AM 235 fol. and so it cannot be a copy of AM 235 fol. AM 429 12mo, the youngest manuscript, is generally inferior to AM

235 fol., but the fact that on occasion it has better readings than AM 235 fol. reveals that, like Stock. Perg. 2 fol., it is not derived from AM 235 fol. Nor can AM 429 12mo be derived from Stock. Perg. 2 fol., for on one occasion AM 429 12mo preserves matter not found in Stock. Perg. 2 fol. (and AM 235 fol.). The three manuscripts must all go back to a common original, AM 429 12mo possibly at some removes.

The latter redaction is characterized by editorial revisions involving both abridgement and amplification. AM 233 fol, the oldest manuscript, shares characteristics with both AM 235 fol. and AM 429 12mo, but seems closer to the latter than the former. Although in comparison with the Latin original AM 233 fol. is inferior to both AM 235 fol. and AM 429 12mo in that it omits matter preserved in AM 235 fol. and AM 429 12mo, it does on occasion preserve readings closer to the Latin.

While a comparison of the Latin source with Stock. Perg. 2 fol., AM 235 fol., and AM 429 12mo justifies Unger's decision to base the latter part of the legend of Saints Faith, Hope, and Charity on Stock. Perg. 2 fol., a comparison of the Latin source with AM 233 fol., AM 235 fol., and AM 429 12mo does not support his choice of AM 233 fol. as the primary manuscript for the former half of the legend, which should ideally have been based on a conflation of AM 235 fol. and AM 429 12mo.

APPENDIX: BHL 2871¹²

[CCCCXLij(a)] De sanctis Fide, Spe *et* Caritate vir^lginibus *et* Sophie filiabus.

^{l6}Cvm verbi dei *praedicatio per totum* ^{l7}curreret orbem *et* pietatis doct^{l8}trina crescens retraheret ^{l9}homines ab ydolorum cultura *et per* noticiam ^{l10}dei ac baptismi gratiam saluarentur inimicus ^{l11}*et* corrupto veritatis dyabolus non fel^{l12}rens incrementa fidei propagari incital^{l13}uit animam Adriani qui tunc Romanorum gul^{l14}bernabat imperium ut

12. I am much indebted to my colleagues Carole Newlands, John Dillon, and Brian Lush for their help with my edition of this text. Carole Newlands and John Dillon answered several questions, and Brian Lush went over my transcription of the text and made a number of corrections and suggestions.

persecutionem in ¹⁵ *Christianam* tenderet religionem. Eo tempore ¹⁶ mulier quedam nobilis nomine Sophia ¹⁷ cum tribus filiabus suis adueniens Romam ¹⁸ exemplo religiose et sobere vite multas ¹⁹ ac nobiles mulieres conuertit ad fidem ²⁰ veri dei Jhesu Christi. Vnde indignatus ²¹ quidam primorum vrbis nomine Antiochus ²² suggestionem dedit Adriano ita dicens. ²³ Mulier quedam cum filiabus suis ciuitatem ²⁴ ingressa separauit a nobis matrimonia ²⁵ nostra. Docet enim colendum unum ²⁶ deum et Jhesum filium eius nec alter in Christi ²⁷ cultu quisque posse proficere nisi et coniugio ²⁸ et delicijs abstinuit. Propterea deliquit ²⁹ vxores nostre herentes illis iam ³⁰ nec ad consortium nec ad cibum nobiscum ³¹ veniunt. Tunc imperator Adrianus iratus ³² iussit euocari per protectores mulierem ³³ et filias eius et introduci in palacium. ³⁴ Erant enim puelle speciose valde et in diuini ³⁵ scripturis erudite. Nam legis et ³⁶ prophetarum et apostolorum scripta memorie ³⁷ commendauerant. Que pudice et honeste ³⁸ quod dederant ostendebant pariter et ornabant. ³⁹ Ingressure ergo palacium pectus ac ⁴⁰ fontem crucis signaculo munierunt. Et ⁴¹ cum eas vidisset Adrianus stupens ⁴² ad pulchritudinem earum nihil loqui potuit. Post paululum ergo proximius aduolans matrem interrogauit. Vnde esset vel ⁴⁵ cuius dignitatis. Et addidit dicens. Dilcordare sibi fecisti Romanorum ciuitatem ⁴⁷ separando coniugia et deorum qui orbem ⁴⁸ fabricauerunt abiurando culturam. At talimen nomen tuum edicito. Jlla respondit. [CCCCXLij(b)] Christiana sum. Adrianus dixit. Nomen ² interrogo non fidei cultum. Jlla respondit. ³ Quod primum et nobile enim Christianum nomen ⁴ est mihi. Secundum carnem vero vocor Sophia nobilissima Ytalorum genita et ⁶ veni Romam causa filiarum ut eas offeram ⁷ munus Christo. Tunc Adrianus iussit eam custodiri interim cum filiabus suis in domo ⁹ Plaudij senatoris. Morantibus autem eis in ¹⁰ illa custodia hortabatur filias mater ¹¹ ad contemptum vite praesentis et ad tollerantiam ¹² passionum pro Christo dicens eis. Filiole ¹³ mee dominis literis erudite estis; custodite in tempore tribulationis quod didicistis. ¹⁵ Jlle enim in quem spem veram ab infantia ¹⁶ posuistis ipse vos coronabit ¹⁷ matri vestre et num prouidebitis gaudium ¹⁸ et ad penas ornabit vterum meum si fidem ¹⁹ Christi per confessionem piam et tormenta dura ²⁰ seruaueritis. Ad quam filie respondentes ²¹ dicebant. Secura esto domina nostra mater ²² permitte nos ad tribunal imperatoris ²³ istius terreni. Et cognosces fortitudinem ²⁴ confessionis et certaminis nostri Saluator ²⁵ noster

Ihesus Christus cuius casto eloquio per^{l26} te erudite sumus ipse de celo videns pal^{l27}tientiam nostram adornat vos et dat ad in^{l28}terrogationem imperatoris responsum. Et^{l29} mater iterum ad eas ait. Agite ut pro^{l30}mittitis auxilium nobis ferente domino^{l31} ut et ego leta de cursu vestro subsequatur^{l32} vos. Tribus itaque diebus in domo Plaul^{l33}dij exactis iussit imperator adduci eas. ^{l34}Cumque ducerentur puelle subsequeretur mater^{l35} vt vero ingresse sunt palacium ait ad^{l36} eas Adrianus. O infantule. Audite me^{l37} et miserimini etati vestre et senectuti mal^{l38}tris. Sacrificate dominatoribus orbis et^{l39} adopto vos in filias sub testimonio^{l40} sacri senatus. Si vero audire contem^{l41}seritis iuro per deos me nec etati parci^{l42}turum nec generi nec decori. Sed diuersis^{l43} vos tormentis excruciatas consumam. Et^{l44} membra vestra particulatim inscisa canibus^{l45} in escam proiciam. Ad hec beatae adolescen^{l46}tule quasi ex vno ore dixerent. Nobis o^{l47} imperator nec promissiones tue cordi sunt^{l48} nec comminationes terrori. Nos habemus^{l49} patrem qui nos adoptauit ad eternam he[CCCCXlij(c)]reditatem cuius et comminationes timemus^{l2} quia eterna in illis tormenta sunt. Decetero^{l3} si quae supplicia te habere estimas quae fidem^{l4} nostram valeant vincere admoue et cog^{l5}nosces Christianorum victores tuis cruciatibus^{l6} fortiores. Tunc furore repletus Adrial^{l7}nus vocauit matrem earum et dixit. Secundum^{l8} ordinem etatis edicito nomina puellarum^{l9} Que respondens ait. Prima dicitur Fides an^{l10}ni vero eius sunt duodecim. Secunda Spes quae^{l11} est annorum decem. Tercia Caritas an^{l12}norum nouem. Tunc imperator aduocans^{l13} Fidem dixit ad eam. Jmmola magne et^{l14} sacre Diane. Aspice quam pulcra sit. Vil^{l15}de quanto decore domina nostra subsistat. Sancta^{l16} vero Fides respondit. O insipientia et cecitas. ^{l17}Dimittis illum quem malorum dicis dominum^{l18} qui omnia verbo suo ex nihilo fecit et adol^{l19}ras ligna et lapides arte *bonis et sculp^{l20}tura decoratos. Audiens sermones huius^{l21} Adrianus iussit eam expolia<r>i et virgis cel^{l22}di donec se polliceretur Diane sacrifici^{l23}turam. Duodecim itaque centurionibus in pul^{l24}elle corpore mutatis nullus tactus plage^{l25} apparebat in corpore eius. Ad quam crudelil^{l26}tatem flere ceperant qui praesentes erant et dolent^{l27}tes dicebant. Quid mali fecerunt iste^{l28} puelle ut tali subiaceant pene. O mal^{l29}lum iudicium. Jniusta sunt praecepta tua o^{l30} imperator. De loco autem inscisure pro san^{l31}guine lac fluebat. Tunc sancta puella dix^{l32}it

*bonis] uncertain

ad regem. Hec sunt ait tote mine tue. ¹³³ Certe tot centurionibus fatigatis ¹³⁴ pla³⁴ga in cute mea non comparet. Mammille ¹³⁵ inscise pro sanguine lac suderunt. Putas ¹³⁶ scelerate que me istis supplicijs posses ¹³⁷ separare a deo meo. Quod nunquam omnino ob¹³⁸tinebis adiuuante me Christo. Et iussit ¹³⁹ iterum imperator imponi eam super craticulam ¹⁴⁰ et assari. Jlla autem imposita super craticul¹⁴¹lam requiescebat super eam quasi natans in tran¹⁴²quillo mari non tumultuantibus vndis. Et ¹⁴³ exclamans ad dominum dixit. Domine Ihesu Christe ¹⁴⁴ respice super me ancillam tuam ut possim ¹⁴⁵ resistere tyranno isti et dissolvere temporalem ¹⁴⁶ eius virtutem. Horis igitur tribus in cratil¹⁴⁷cula transactis cum eam ignis omnino non ¹⁴⁸ maculasset iussit illam transferri in sartal¹⁴⁹ginem et frigi pice cera et bitumine. *Biis I [CCCCXLlij(d)] quorum ignitis seruescente nimium sartagine ¹⁵⁰ adolescentula respiciens in celum et inuol¹⁵¹cans omnium nostrorum saluatorem et opificem deum ¹⁵² et dominum nostrum Ihesum Christum proiecit semet ipsam in sartagine. Et sic requiescebat quasi tum ¹⁵³ rore descendente de celo. Cumque nec hoc ¹⁵⁴ tormento lesa fuisset Adrianus repletus ¹⁵⁵ ira quia in nullo potue<r>it suadere virgini ¹⁵⁶ ut immolasset iussit eam gladio percuti. ¹⁵⁷ Quod beata virgo audiens gauisa est et ¹⁵⁸ agens gratas Christo et iam matrem precabatur ¹⁵⁹ ut consummationes cursus sui oronibus iuuat¹⁶⁰ret qua possit confessione plena vitam finit¹⁶¹re. Sorores quibus alloquens ammonebat ¹⁶² ne cruciatibus eius territe Adriani volul¹⁶³ptatibus consentirent quo magis eo amplius ¹⁶⁴ vires assumerent quia eam cernerent. Nec ¹⁶⁵ supplicijs superatam. Q[00]nymo ipsam in ¹⁶⁶ tormentis imperatorem vicisse. Post hec oscul¹⁶⁷ata matrem et sorores praeibuit libens spel¹⁶⁸culatori ceruicem et ita deciso capite ¹⁶⁹ migravit ex hoc seculo palmam martirij ¹⁷⁰ ferens ad Christum. Exinde Adrianus ad¹⁷¹uocans sequentem matris defuncte sororem ¹⁷² blandiebat ei dicens. Filia acquiesce mihi ¹⁷³ quasi patri et sacrifica sacre Diane ut subl¹⁷⁴traharis ab imminentibus penis. Sancta ¹⁷⁵ autem puella respondit. Scito imperator que nil¹⁷⁶chil proficies inanibus verbis. Soror mea ¹⁷⁷ et verbis et exemplo me docuit ut sequar ¹⁷⁸ mortem eius * filis ei pro bone confessionis tel¹⁷⁹norem. Age quod vis de me quia agnoscas ¹⁸⁰ et carne et mente me illius germanam exis¹⁸¹tere. Audiens vero Adrianus sermones ¹⁸² hos et videns se nihil praeualere

*Biis] sic.

*filis] sic.

blanditijs ^{l36} iussit *eam* expoliari *et* tondi neruis taul^{l37}reis. Et *cum* decem fuissent in corpore *eius* mul^{l38}tati centuriones non potuit a *sancto* mar^{l39}tire obtinere *consensum*. Mater autem stans ad ^{l40} corpus prioris filie orabat *dicens*. Domine ^{l41} Ihesu *Christe*. Da tolerantiam paruule ut *et* ipl^{l42}sam videam in *confessione* integra cursum finil^{l43}re sicut *et* priorem filiam. Et hec matrem sup^{l44}pliciter postulante exclamauit adolescen^{l45}tula *dicens*. Domine deus meus cui milito da ^{l46} mihi sufferentiam *et* victoriam. Et conuersa ^{l47} ad imperatorem dicebat. Tyranne inimice ^{l48} veritatis *et* pietatis. Si quod adhuc hal^{l49}bes tormentum adhibe. Experimento enim [CCCCXLiii(a)] cognoscas in me dei virtutem esse. Jral^{l2}tus autem Adrianus praecepit *eam* viuam ^{l3} incendi. Cumque egrederetur in fornal^{l4}cem statim flamma extincta est. Jpsa ^{l5} vero ibi posita cepit orans laudare deum. ^{l6} Audiens autem vocem cantantis Adrial^{l7}nus iussit *eam* educi de fornace *et* torquel^{l8}ri. Cumque torqueretur de sanctis *eius* meml^{l9}bris odor *et* suauissimus exiuit *et* hylari ^{l10} vultu dicebat. Tiranne non sentio pel^{l11}nas adiuuante me domino meo Ihesu *Christo*. ^{l12} Tunc tyrannus acrius verbis suis inl^{l13}flammatu imperauit sibi afferri eneum ^{l14} *et* mitti in eum picem *et* adipem *et* ceram *et* ^{l15} resinam *et* factum est ita. Cumque feruenti ^{l16} eneo ministri puellam lauarent ut *eam* ^{l17} ibidem mergerent resolutum est eneum ^{l18} *et* liquor *et* feruens excussum incendium exussit ^{l19} carnifices vsque ad ossa. Adrianus nec ^{l20} tanto miraculo fatigatus iussit *eam* ^{l21} decollari. Jgitur data signa gaudens vir^{l22}go cucurrit ad matrem *et* amplexatam ^{l23} osculata est *dicens*. Pax tibi mater. ^{l24} Similiter sororem demulcens osculis rol^{l25}gabatur ut sine timore accederet ad torl^{l26}menta praecipienda quae exemplo sororum ^{l27} formata noscet non deesse solacium pro ^{l28} *Christo* patientibus. Et inde leuans oculos ^{l29} *et* manus ad deum dixit. Domine Ihesu ^{l30} suscipe animam meam quae in te sperauit. ^{l31} Et continuo percussa migrauit ad dominum.

^{l32} Tunc venerabilis mater exclamauit ^{l33} ad dominum *dicens*. Domine deus ecce iam ^{l34} duas tibi consignauit. Concede mihi ^{l35} ut terciam associates eis. Jpsam etiam pul^{l36}ellam videns gaudentem *et* promptam ad ^{l37} martirium dicebat ad *eam*. Caritas fil^{l38}liola mea equinimis esto *et* viriliter age ^{l39} quia dominus non deserit sperantes in se. ^{l40} Postea Adrianus euocans terciam templ^{l41}tabat etiam ipsam decipere mollibus ver^{l42}l^{l42}bis. Sancta vero *et* perfecta quasi vera ^{l43} Caritas respondit ei. An ignoras me ^{l44} ex eisdem genitoribus quibus priores ^{l45} editam eademque doctrina instructam esse. ^{l46} Inferioremque illis me miseram

inueniri l⁴⁷ putas quibus sum *et genere et educatione* l⁴⁸ *confidelis*. Adrianus auditis Caritatis l⁴⁹ sermonibus magis accensus insania [CCCCXLiii(b)] iussit eam suspendi et per noua quedam l² *argumenta* torqueri. Cum parum per mal³chinamenta sua videret se proficere iml⁴perauit eam sic suspensam flagellari. Ad l⁵ quod tormentum cum sancta eleuans ocul⁶los animi ad celum exclamauit dicens. l⁷ *Domine Jhesu Christe* auxiliare mihi. Et til⁸ranno dixit. In uanum laboras. Ego enim l⁹ pro dei amore non sentio cruciatus. Adril¹⁰anus vero turbulenta et terribili voce l¹¹ affatur virginem. Si non vis inquit adol¹²rare deos dic *tum magna^e Diana<e> et emit¹³tam te. Respondit illa. Stulte et insal¹⁴ne quod aduersaris anime mee. Facito quod l¹⁵ vis. Nam hoc a me numquam poterit obtineri. l¹⁶ Ita Adrianus iussit eam in ignem mitti et l¹⁷ cum ipse accessisset ad fornacem et cogeret l¹⁸ ministros ut accederent. Ingressura illa l¹⁹ incendium signauit se in nomine domini. Et cum l²⁰ intrasset erupit subito flamma de camino l²¹ et combussit grandem turbam virorum. Sancta l²² vero deambulabat in igne glorificans et l²³ laudans deum. Tunc Adrianus stupefal²⁴ctus erubuit et praecepit eam de fornace edul²⁵ci per protectores. Qui cum proximassent l²⁶ ori fornacis tres cum ea viderent deambulan²⁷tes. quorum tamen aspectus sole splendidior erat l²⁸ et territi ad visionem ceciderunt in faciem. Inl²⁹de recuperato spiritum surgentes humili prece l³⁰ rogabant virginem ut egrederetur. Que l³¹ egressa venit cum protectoribus ad imperatol³²rem. Et ut eam vidit illico iussit occidi. l³³ Audiens sancta dei puella praeceptum regis l³⁴ clamauit ad matrem. Mater memento mei. l³⁵ Et mater ad illam ait. Filiola ora pro me l³⁶ cum sororibus tuis ut et me *Christus* iubeat l³⁷ ad vos cito venire. Et biis a matre dic³⁸tis percussa est virgo. Sancta vero Sol³⁹phia mater puellarum collegit corpol⁴⁰ra et condens ea aromatibus imposuit vel⁴¹hiculo et portauit ad octauundecim mil⁴²liarium ab vrbe Roma ibique sepeliuit l⁴³ eas venerabiliter in martirio memoria l⁴⁴ digno. Et reuersa est Romam gratias l⁴⁵ agens deo de exultatione pignorum. l⁴⁶ Post hec abijt ad memoriam filiarum et l⁴⁷ multe cum ea mulieres portantes sil⁴⁸mul aromata ad honorandas reliquil⁴⁹as martirum et cum paenitentibus turbis [CCCCXLiii(c)] se proiecisset in oratione super sepulchrum filil²arum et cum lacrimis diceret. Filiole accil³pite me ad vos velut sopore pressa quiel⁴uit in pace. Ille ergo quae cum

*tum] possibly tamen

ea venerant¹⁵ sepelierunt eam iuxta filias in illo loco¹⁶ gaudentes de domina erga humanum genus¹⁷ electione. Tyrannus ergo egritudine col⁸artatus est. Nam oculi eius excecati sunt⁹ carnes liquefacte. De ore fleuma in sanl¹⁰guinem versum vermes excreabat. Ad vll¹¹timum doloris impatientia vlulans crel¹²puit medius et dispersa visceam eius vix¹³ potuerit colligia sepeliri. Finitur marl¹⁴tirium sanctarum trium virginum prima die menl¹⁵sis Iulij ad gloriam Christi qui regnat cum¹⁶ praeterea spiritu sancto nunc et semper et pro infinita¹⁷ secula seculorum. Amen.

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